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Life, the splendor of 1000 suns
blazing all at once, resembling
the exulted soul, is become
death, the shatterer of
worlds

The shatterer quote from the Bhagavadgita, brought to light at the occasion of the first nuclear explosion, claims new relevance in 2014 when unclear incident or accident is only one of many prospects of imminent doom. The inability of politics to act on this predicament calls for Shatterer shows & texts.

1. version August 012 & 013 at the Bread&puppet papiermaché cathedral
2. version at the W 86 Presb. Church in NYC 3. version at the Cyclorama in Boston in 014

& black & white Shatterer exhibition at the Queens Museum, NYC
Oct. 013 - MARCH 014

Shatterer
text 2

1
Eternity is the constancy of all

2
The forever-eternity is every
moment's promise

3
The life of the moment is its
eternity

4
the $\frac{3}{4}$ eternity is the whole
eternity minus $\frac{1}{4}$

5
the $\frac{3}{4}$ eternity is the available
damaged eternity

6
Eternity's temporal inavailability
is the $\frac{3}{4}$ eternity

7
Eternity is the whole

8
The untouchable whole has been touched & suffered a diminishing effect

9
Humanity's capacity for the whole includes the capacity for the fragment

10
Humanity's self-indulging & self-suffering ability have produced the effects that have afflicted the whole

11
the animal kingdom resulted in humanity which resulted in the damage of the whole

12
The whole wishes to be whole but
cannot be whole in the 3/4 eternity

13
when the whole ceased to be
whole the consequences
afflicted everything

14
the everything failed to
realise its promise

15
The failing realisation
of the everything
escalates the damage

16
Damage escalates

17
The 3/4 eternity represents
the escalation of the
damage in Living forms

18
the damaged Living forms
of the 3/4 eternity
exhibit glamour

19
the glamour of the damaged
Living forms disguises their
damage & glorifies it

20
The glorified damage of the
Living forms in the 3/4 eternity is
the latest aquisition of
history

21
History continues in the
3/4 eternity as if eternity was
available

22
the whole which was both origin
& ultimate desire is compromised

23
& in its compromised state
has no need to aspire to
its origin

24
the 3/4 whole of the 3/4 eternity
teases its consumer
with the glamour of the
damage